

The Alpha.

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Human Rights before all Laws and Constitutions.—Gerrit Smith.
The Divine Right of Every Child to be Well Born.

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"LETTERS TO MEN."—LOVE

BY ELIZABETH KINGSBURY.

Tennyson sings:

"Love took up the harp of life, and smote on all the chords with might
Smote the chord of self, which, trembling, passed in music out of sight."

And these words express the familiar experience that all the lower, meaner desires of self are swallowed up in love.

But though "Love" has been the theme of poets, and the companion of mankind since civilization began, though it is the element in which we are nurtured, the dream of youth and the solace of age, there is perhaps no other subject which comes within the experience, and therefore within the range of the understanding of common mortals, that is so little comprehended by the majority of mankind.

Nor is this altogether to be wondered at, since it partakes, like life and death of the nature of mystery. Like them, too, it compels the attention and beguiles into contemplation, the most thoughtless of mortals, at some period, or other of their lives.

And in youth, while yet the superficial views of love, which are gathered from popular literature and the gossip of the town, are untempered by experience and knowledge of humanity, the thought of love is full of sadness.

In youth we have built up a wondrous temple and filled it with holy love—inspired mortals; we have dwelt in imagination with these beings of our own creation; we have bathed our spirits in love, we have fed upon it, dreamed of it, gone through, in imagination, life's tasks supported by its warmth, and then, when we turn from this heavenly treasure-house, and look abroad, with our short-sighted eyes, we are filled with a melancholy sense of disappointment and loss.

We hear of the strength of paternal love, and see on every side parents sacrificing the best interests of their children to gratify their own vanity.

We note that tiny children are kept up late at night, that their pretty ways may be admired by visitors. We see the little mites indulged in unwholesome food, and encouraged in hurtful precociousness. I ask if these follies can be the result of love, forgetting that love will not supply the place of knowledge and intelligence.

We look at the husbands and wives around us, and observe the many proofs of selfishness, and separation of interest, that exists between them, and wonder if,

since these people love each other, or loved each other once, whether the transforming power of the potent spirit is a snare and delusion?

That which is seen forms the basis of judgment, that which is not seen, is forgotten.

The intimate knowledge of the thoughts of lovers reveals the same discrepancy between the real and the ideal, and leaves a sense of dejection of the young enthusiast, as he steps across the border-land, that separates ideal from real life.

The sadness is very deep and lasting, the disappointment poignant, the suffering keen. And none escape it who have formed ideals and who look to realize them.

But may not this very disappointment teach us a lesson?

We have looked to love as a transforming power that shall brighten every object it falls upon with golden sunshine, and because its divine rays leave some spots untouched by its presence, we repine, despond, and question the very fact of its existence.

At times we are all tempted to give utterance to the blasphemous question, "Does love exist?" because we everywhere see such imperfect manifestations of its power.

But the rays of love, like the rays of the sun, are *absorbed*, and it is not from all surfaces that they are reflected, so that hasty observers, and young students of the mysteries of life, pass by many an-uninviting exterior, as unblessed by the divine afflatus, that is nevertheless a very storehouse of reserved power, that is only awaiting a favorable opportunity to be called into activity.

Who that has passed through misfortune has not been touched with astonishment to find how much unexpected, how much unmerited, kindness, his trouble has brought to light in friends and neighbors; and who has not felt, at such times, a touch of self-reproach at the unintentional injustice he has done these good Samaritans by his doubts of their benevolence.

In truth there is always much more love about than any of us imagine, or than ever gets a chance to show itself. It is like good seed buried in ground that has been locked in the embrace of a hard frost. The seed is full of life and is rich in potentialities, but it can't make its existence known or its presence felt, and the earth must bear the reproach of barrenness till some kindly power will release it from the grasp of the frost giant.

So ignorance, timidity, social conventionalisms, hold frost-bound many deeds of loving kindness, that beating

hearts long to show. Why love should wait to be called forth, in the vast majority of mankind, and should not bubble up like a refreshing spring from the hard ground, is more than I can tell, but it is a fact that some magic touch is often, perhaps generally, needed to awaken it into activity.

I believe, too, though I base my judgment rather from observation than from the commonly received opinion, that the benevolent feelings, in their normal condition, are brought into a state of healthy activity through the operation of that most marvelous of mysteries, the magnetism of sex, more frequently than by any other cause.

I must repeat that this opinion has no scientific ground that I am aware of, and is entirely the result of observation, neither can I offer any rational explanation to account for it, unless it be that benevolence, having a kinship to sexual love, certain organic connection has been established in the human frame between the nerve centers which are the seat of the benevolent emotions, and those of sexual love.

If this hypothesis be an approximation to the truth it would, of course, account for the observed phenomena, namely, that benevolent emotions more often arise in men and women when they are under the immediate influence of the opposite sex. For a connection having been established between the organs of benevolence and those of sexual love, the magnetic influence of sex would set up a gentle nerve stimulus in the organs of benevolence.

But on this crude suggestion I desire to lay no stress, and have only ventured to intrude it that attention may be drawn to the fact, which, I think, no one can deny, that the feelings of active, loving kindness are most frequently called into activity in men by women, or through women, and in women by men or through men.

The practical outcome of which observation should be more utilized in social and philanthropic work than it is at present, though, I believe here, as in so many other things, America is in advance of the old countries of Europe.

As the benevolent feelings are akin to love, and as the emotion of love can not have too deep or too wide a sway, the disassociation of the sexes in social, charitable and political work is unmitigated loss.

Love is life, lovelessness is death.

Whatever has a tendency to check the spontaneous flow of love is detrimental to the health, moral and physical, of society. Whatever has the power of increasing love, or any of its kindred emotion is helpful to the vigor and progress of social life.

If men and women could be brought to believe in the God-like capacity for benevolence of their own natures, how quickly would the false and frivolous aims, to which we see, otherwise intelligent, people devoting themselves, be changed for soul-satisfying, heart-relieving works of hospitality and affection.

The sexes want to enjoy the cheering influence of each other's society, and to do this think it necessary to attend balls, and dinner parties, about which few care, and which many think a bore. On these entertainments they are obliged to spend large sums of hard-earned money, that they feel is entirely wasted, while

around them every conceivable good, and much wanted, work is at a stand-still for the very gold they are helping to throw away.

If men and women would only join hands and actively co-operate in deeds of social benevolence how much more enjoyment they would get than their evening parties can give them, how much more they might see of each other how much more they would learn to know of each other through working together, than by dancing together, how much more real such intercourse for work would be than is that social intercourse that is brought about solely for pleasure.

Pleasure can never be found by being sought, and pleasure-making is one of the dreariest failures that the mind of man can conceive.

The two great sources of pleasure, the two great purifiers of life, are work and love, contrive to unite them and you secure the most intense and lasting enjoyment.

It is a false view of benevolence that associates it with want and penury, with poverty and dirt, with disease and distress.

That benevolence has so often to be expended on objects that bring us into contact with these disagreeables may be accounted for by the fact that our charity is divorced from love and it comes into the field too late. Instead of holding out the hand to help the wayfarer over the gutter it lets him slip into the mud and then tries to scrape him clean. Now it is not only much pleasanter to put out the helping hand in time, it is much better, much more loving, much quicker, easier, more effectual, to do so.

And if it seems a strange idea to propose that our social entertainments and hospitalities should take the form of benevolent usefulness we must remember that all the people that want help are not disagreeable old women or snuffy old men.

Nay it is quite possible that if our social amusements were chosen with an eye to our own truest enjoyment, and with intelligent appreciation of social needs, there would be no disagreeable old women and snuffy old men in existence.

For want of amiability is only want of love, for who that has received love does not repay it with interest? Nothing is truer than that love begets love. And the old lady of to-day was young once, and if now her heart has grown exacting and cold, be sure it has not received its fair share of the fertilizing rays of love.

But as I said before the people that want help to-day are not necessarily disagreeable. There are thousands of young shop-girls and clerks that are going on the road to ruin from sheer lack of a little of that gayety, brightness and social intercourse, too much of which, in another way, ruining the health, minds and morals of the young men and women of the leisured classes.

From what I can gather from books I conclude that young people in America have sufficient liberty allowed them, to be able to concert measures for joint enterprise, if they desire to do so. Now if my conjecture be correct why should they not, when in search of recreation, conspire together to offer hospitality and amusement to some of the store-girls and clerks whose lives are, maybe, not overburdened with healthy amusement.

In a country where all receive some education, and where all men declare there are no class distinctions, such efforts, to bring about a more rational scheme of social recreation, ought not to be fraught with insurmountable obstacles.

We may suppose that the reason underlying most social gatherings is the intercourse of the sexes. Now this object would be attained just as well if a given number of men and women formed themselves into a committee which had for its avowed object the promotion of recreation and amusement among people unable to procure the means of rational amusement for themselves.

As much pleasure would be got out of the meetings of the committee, when plans would be discussed, arrangements made, invitations issued, and ways and means devised, as out of ninety-nine chances in a hundred.

The expenses entailed by giving entertainments, to those who really need some brightness put into their lives, would not be greater than the saving effected in toilets for balls, probably they would be much less; for although the ladies, interested in the movement, would naturally desire to make themselves look pretty, out of compliment to their guests, they would, from delicacy, refrain from costly display.

Of course, entertainments shared by those in different walks of life, would be, as we say in England, "very mixed," but where good feeling prompted the action of the hosts but little inconvenience would arise from this cause.

Then, again, there are always crowds of children who are in want of recreation, who, if accompanied by a parent or elder sister, might be safely invited to all sorts of open-air entertainments.

The one thing needful, to insure the enjoyment of rich as well as poor, of entertainers as well as entertained, would be, to get the co-operation of plenty of young people.

For the hosts must enjoy themselves as well as the guests, and for this there must be enough of their own set present.

Is it too much to hope that love, and the works of love, may sometime become popular in the nineteenth century. It does not seem to be altogether unreasonable to suppose that there may be very great, and very lasting, pleasure to be found in giving the toilers and moilers a thoroughly good time.

No one doubts the supreme importance of love to happiness, and few, who have any knowledge of the influence of psychology upon health, undervalue the importance of emotional activity in promoting strength and energy.

But few, at present, have accustomed themselves to a broad view of the scope of the affections.

It is to this narrowness of vision that we may attribute the melancholy feelings that have come to be so intimately associated with the thought of love in youth.

To this narrowness, also, may be imputed much of the misery and depression characteristic of society today.

"To be in love" has come to mean affection between the sexes that looks for fruition in marriage; and when conjugal, fraternal love, with the affection that exists

between relations, has been taken account of, the legitimate domain of love is exhausted, in the opinion of the majority of mankind, and on this supposition social laws are based.

Now the heart of man has not been created on such narrow lines, and wages eternal war with conditions for which it is by nature unsuited, and restless discontent, despondency, and life-weariness is the result.

The divine instinct of love partakes of the nature of the Infinite, and it is impossible to define its limits. Like the love of God, though in less degree, it embraces animate and inanimate nature in its range. It is a vitalizing principle, an outpouring of the spiritual part of man, and lives by what it feeds upon. Denied its fitting nourishment, forbidden expression, it withers, and leaves its tenement—the human heart—a distorted, imperfect thing, unfitted to perform its allotted task.

Perhaps there is no better illustration of the false and narrow views that have come into being with regard to love than the popular fallacy which consecrates jealousy as the legitimate offspring of the holiest passion of our nature.

Love is in its essence a giver. If we personify it we speak of it as a power that imparts joy, that desires the happiness of its favored ones. Jealousy is the reverse of all this. It cares not for the happiness of another, but is absorbed in the possible decrease of its own pleasures. How many thousands of men and women think that having given their love to a being, and accepted that being's love in return, gives them an exclusive monopoly of the precious gift of the affection of a human heart. Gives them a right to be jealous if love is given to another. Yet how absurd, as well as how mean is such a feeling.

In the first place it is an endeavor to exercise a monstrous tyranny, and in the second place it is demanding the performance of an impossibility.

It is taken for granted that love is a gift to be bestowed or withheld at pleasure. Now nothing can be farther from the truth than this. Love steals into the heart unawares, its coming is like the coming of an angel, silent and unseen. It is impossible to guard against its approach as it is impossible to guard against the approach of a divine messenger.

Again jealousy is unreasonable, and grounded upon childish ignorance, for no two persons were ever loved alike, or for the possession of the same qualities, so the love given to A does no wrong to B neither does it rob him of one good or attractive quality which won for him affection and the possession of which will enable him to retain affection. As well might the various shades of color by which the universe is brightened quarrel among themselves because the gift of pleasing was not confined to each single shade.

Jealousy is both mean and unreasonable, and should be discouraged by every intelligent man.

This, of course, is something quite different, quite apart from the anger and sorrow that may be reasonably, and legitimately felt by a partner to a contract when he has cause to believe that his companion in the contract is untrue, or likely to become untrue to the agreement made between them.

Here other elements come into play. Other considerations besides those of mere personal affection must be taken into account.

For although we can not control the affections, and love and hate we know not why, this has nothing whatever to do with actions. And while I believe it to be an undeniable fact that love is a free gift that we have no power to withhold, which comes and goes, like the wind, from we know not whence, and to we know not whither, I hold, at the same time, that Love never compelled any one to action that was contrary to the best instincts of his nature; that was unsanctioned by the dictates of heart and brain.

"Love constraineth us." And coming from the source of life it constraineth us to keep the laws of life. Its domain is the heart.

Passion and lust hurry many to destruction, but it were a sin to confuse the divine teachings, the tender promptings, of love with these false masqueraders.

By their fruits ye shall know them may be applied here, with as great certainty of a truthful answer as in any domain of life.

Love comes from above, and it counsels not to deeds of darkness but to acts of life. And we can not too often impress this fact upon our minds, for passion puts on a strangely specious look at times, and but too often deceives the unwary.

If the women to whom you have given your heart returns your love, in kind, and you see she has an affection for some companion of her youth, you have no right no reason, to be jealous; be assured the esteem she feels for him you imagine your rival is not the same warm attachment she feels for you; it is different in degree, in kind, in intensity, though doubtless it is real and true affection.

Would you value the love of one that was so narrow hearted as only to be able to appreciate one set of virtues?

Is there no girl for whom you feel a warm affection, no women whose advice you value, whose esteem brightens your life?

Then harbor not the mean and selfish desire to hold the exclusive possession of a heart made to respond to every breath of holiness, every ray of light, to swell with enthusiasm at the knowledge of every generous act, for the possession of such a heart can be held exclusively by no mortal man.

But if you want to be the all in all, the day and night, the sun and storm, the winter and summer, of some woman's life doubtless your ambition can be satisfied. Such merchandise is to be found in the market, and goods to suit the taste of all.

But if you discover that there are limitations in your chosen fair for which you did not bargain, if your own highest qualities go unappreciated, if you meet with no sympathy for your noblest aspirations, you will at least not be able to complain that you have not got your deserts.

THE *To-Day*, in commenting on the prohibition convention in New Jersey, says: "Five hundred and ninety-nine delegates, and not a cigar or whiff of smoke visible; no wrangling or swearing was heard; peace and harmony reigned."

THE HISTORY OF TOBIT.

TOBIT, THE EIGHTH BOOK OF THE APOCRYPHA.

The Apocrypha are books that were rejected by the Ecumenical Council at Nice, an assembly of savants, priests, and wise men appointed by ecclesiastical authority to collect and compile all sacred writings into one book, called the Bible by way of convenience.

The story of Tobit is not only very interesting, but very valuable, and how it was possible for this council of wise men to reject Tobit and insert the Songs of Solomon is a mystery—an unfathomed mystery. Spiritualize these songs and explain as much as you will they remain sensuous and, in some instances, lascivious poems. While David's life and character was most reprehensible, polygamous, lustful, selfish, coveting Nathan's wife and putting Nathan in the front rank of the battle that he might be killed and David enjoy his captain's wife, and finally, when a worn-out roue, marrying a girl so young as to be a mere child, that he might renew his strength from her, as do that class at the present day. But Tobit represents a just, chaste, honorable, benevolent, and loyal man, whose example and precepts would have been of great value to mankind. We give a synopsis of his and his family's history.

Tobit, of the tribe of Nephthali, was led captive in the time of Enemessar, King of Assyria, out of Thibet. Tobit bears this testimony to the purity of his own life:

"I have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren and my nation, who came with me to Nineveh. When I was in my own country, in the land of Israel, being but young, all the tribes of my father revolted and sacrificed unto the Heifer Baal, but I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, and gave the first twentieth part of first fruits and increase with that which was first shorn at the altar of the priests of the children of Aaron, as Deborah, my father's mother, had commanded me, because I was left an orphan by my father. Furthermore, when I came to the age of a man I married Anna, of my own kindred, and of her I begat Tobias. In captivity, all my brethren and kindred did eat of the bread of the Gentiles, but I kept myself from eating, because I remembered God with all my heart, and the Most High gave me favor with the King and I became his purveyor. And I went to Media, and I left in trust with Gabriel ten talents of silver.

"Now when the king was dead and his son reigned in his stead, whose estate was troubled, I could not go into Media."

But he continued his life of active benevolence, and when any of his people were slain by order of the king, he dug a grave and buried them, although it was a capital offence, and when one went and complained to the king of him, Tobit fled, for he had incurred the penalty of death by thus burying the dead of his people. As Tobit had fled, the officers of the king confiscated all his goods and nothing was left to him but Anna and Tobias. After that at the feast of Pentecost (a holy feast

of ten days) he sat down to a good dinner. When he saw abundance of meat before him he sent his son out to bring "what poor man so ever thou shalt find of our brethren who is mindful of the Lord, and lo! I tarry for thee." But Tobias returned and said: "Father, one of our men is strangled and cast into the market place," and Tobit left his dinner untasted and went and buried his murdered brother, and returned and washed himself and ate his meat "in heaviness."

From much fatigue and exposure in doing these good deeds, he became blind, and Anna, his wife, did take woman's work to do (washing clothes), for which she was paid wages and given besides a kid, which Tobit fearing was stolen by Anna commanded her to return it to its owner.

Then he prayed a fervent prayer to God that his distress might be taken from him or that he might go to the everlasting place.

In that day Tobit remembered the money he had committed to Gabriel and bethought him to send Tobias for the money, thinking in his depression and weakness that he might die before his return. Tobit gives his son what he thinks may be the last counsel. He said: "My son, when I am dead bury me and despise not thy mother, but honor her all the days of thy life. Do that which shall please her, and grieve her not. Remember, my son, that she saw many dangers for thee, when thou wast in her womb. When she is dead bury her by me in one grave."

"My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin or to transgress His Commandments. Do uprightly all thy life long and follow not the ways of unrighteousness. For if thou deal truly, thy doings shall prosperously succeed thee, and to all them that live justly."

"Give alms of thy substance, and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. * * * For alms is a good gift unto all that give in the sight of the Most High. Beware of all whoredom, my son, and take a wife of the seed of thy father's, * * * for we are the children of the prophets, Noe, Abraham, Isaac and Jacob. Now, therefore, my son, love thy brethren, and the sons and daughters of thy people. For in pride is destruction and much trouble, and in *lewdness* is decay and great want. *Lewdness* is the mother of famine."

"Let not the wages of any man, which hath wrought for thee, tarry with thee; but give it him out of hand, for if you serve God He will repay thee. Be circumspect, my son, in all things thou doest, and be wise in all thy conversation. * * * Drink no wine to make thee drunk. Neither let drunkenness go with thee in thy journey. Ask counsel of all that is wise, and despise not any counsel that is profitable. Bless the Lord thy God always, and desire of him that thy ways be directed. Every nation hath not counsel, but the Lord Himself giveth all good things."

And then he told Tobias of the ten talents of silver deposited with Gabriel that he was to go for. Tobias answered: Father, I will do all things which Thou hast commanded me. Then Tobit gave him the handwrit-

ing and charged him to find a man to go with him. And he found "Raphael, that was an angel," who promised to go with him, and said he knew his people well. "For I have lodged with thy brother Gabriel." Then they made ready for their journey, and Tobit blessed them, paid Raphael his wages, charged them to return and departed with their dog.

The first day of their traveling they came to the river Tigris, and they lodged there. When the young man went down to the river to wash himself, a fish leaped out of the water and would have devoured him. The angel said to him: Take the fish. So the young man laid hold of the fish and drew it to land, and was directed to open it and take out the heart, the liver and gall and put them up safely. But the body of the fish they roasted and ate for their breakfast, and went on their way. Tobias inquired of the angel the use of the heart, liver and gall of the fish. Raphael told him the smoke of the dried heart and liver would exorcise evil spirits and evil influences, and the gall would clean the white film from eyes that were blind.

The next day they came near to Rages. The angel said to Tobit, "Brother, to-day we shall lodge with Raguel, who is thy cousin. He also hath an only daughter named Sara. I will speak for her that she may be given thee for a wife. The maid is fair and wise. Now, therefore, hear me: I will speak to her father. When we return from Rages we will celebrate the marriage, for I know that Raguel can not marry her to another according to the law of Moses, because the right of inheritance doth rather pertain to thee than to any other." And Tobit said: "I have heard, brother Azarias, that this maid has been given to seven men, who all died in the marriage chamber." Now I am the only son of my father and I am afraid if I go in unto her I die as the others before me, for a wicked spirit loveth her, which perisheth all that come unto her; I fear lest I die too and bring my father's and my mother's life to the grave with sorrow, for they have no other son to bury them." Then said Azarias, "Dost thou not remember the precepts thy father gave, that thou shouldst marry one of thine own kindred. Hear me, my brother, for she shall be given thee to wife this night, and thou shalt make a reckoning of the evil spirit thus. When thou shalt come into the marriage chamber thou shalt take the ashes of perfumes and lay them upon some of the heart and liver of the fish and shall make a smoke of it. The Devil shall smell it and flee away, and never come again. But when thou shalt come to her, rise up both of you and pray to God, who is merciful, and will have pity on you and save you. She is designed for you from the beginning and she shall bear you children."

Now when Tobias heard these things he loved her and his heart was joined to her.

When they came to the house of Raguel Sara met them and saluted them and brought them into the house. Raguel said, "From whence are ye, my brothers; how much this young man is like Tobit, my cousin." "We are from Nineveh, where our tribe is captive." "Then," said Raguel, "do you know Tobit, our cousin?" Tobias answered, "We know him well. He is in good

health. He is my father." Then Raguel kissed him and wept and blessed him and said, "Thou art the son of an honest and good man." When he heard that Tobit was blind he wept, and Edna, his wife, and Sara, his daughter, wept and they entertained the travelers cheerfully. Tobias said, "Brother Azarias, speak of those things of which we did talk on the way, and let this business be dispatched." So he communicated the matter to Raguel, but Raguel said to Tobias, "Eat, drink, and make merry, for it is meet that thou shouldst marry my daughter. But I will declare the truth. I have given my daughter in marriage to seven men, who died that night, so be merry for the present." But Tobias said, "I will eat nothing here till we agree and swear one to another." "Then," said Raguel, "take her, for thou art her cousin and she is thine. May the Merciful God give you good success in all things." And he called his daughter Sara and he took her by the hand and gave her to be Tobias' wife, saying, "Behold, take her after the law of Moses and lead her away to thy father," and he blessed them and called Edna his wife and took paper and did write an instrument of covenant and sealed it.

Then they ate, and Raguel said to Edna, his wife, prepare a chamber and bring her in hither, which she did, and Sara wept and Edna secured the tears of her daughter and said: Be of good comfort, my daughter, the Lord of Heaven and earth give thee joy for thy sorrow; be of good comfort, my daughter.

And when they had supped they brought Tobias to her, and Tobias remembered the words of Raphael and took the ashes of perfumes and put the heart and liver of the fish thereupon and made a smoke with it. When the evil spirit smelled it he fled to the uppermost parts of Egypt, and the angel bound him. After they were shut in together Tobias arose and said: Sister, arise and let us pray that God will have pity on us. Then Tobias prayed: Blessed art Thou, O God of our fathers, and blessed is Thy holy and glorious name forever. Let the heavens bless Thee and all Thy creatures. Thou madest Adam and gavest him Eve for a helper and stay; of them came mankind. Thou hast said it is not good for man to be alone. Let us make unto Him an aid like unto Himself. Now, *O Lord, I take not this, my sister, for lust, but uprightly.* Therefore, mercifully ordain that we may become aged together. *And she said with him, Amen.*

So they slept both that night, and Raguel went and made a grave saying, I fear lest he also be dead, and when he was to come into his house he said to Edna: Send one of the maids and let her see whether he be alive. If he be not, then we will bury him and no man will know it. So the maid opened the door and went in and found them both asleep.

She reported them both alive. Then Raguel praised God and made a beautiful prayer and ordered his servants to fill the grave; and they kept the wedding feast fourteen days. Raguel would not let them depart till the wedding feast had ended. Then he said Tobias should take half of the goods and go to his father and should have the rest when he and his wife died. Tobit, the father, counted the days, and when the time for the journey expired, and they came not, he said, Are they detained? Is Gabriel dead, the banker? Is there no

one to give him the money, and he was very sorry. Anna said: "My son is dead, now I care for nothing, my son, since I have let thee go, the light of mine eyes." But Tobit said: "Hold thy peace; take no care, for he is safe." But she replied: "Hold thy peace, and deceive me not, my son is dead." And she went out every day in the way they went. She did eat no meat in the day, and ceased not the whole day to bewail her son Tobias.

Now the fourteenth day of the wedding expired. Tobias said: "Let me go, for my father and my mother look no more to see me." His father-in-law said: "Tarry with me and I will send to thy father and tell him how things go with thee." But Tobias said: "No; let me go to my father." Then Raguel arose and gave him Sara his wife and half the goods, servants, cattle, and money, and he blessed them and sent them away, saying: "The God of Heaven give you a prosperous journey, my children," and he said to his daughter: "Honor thy father and mother-in-law, who are now thy parents, that I may hear good report of thee," and he kissed her.

Edna said to Tobias: "The Lord restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die. Behold, I commit my daughter unto thy special care, therefore do not entreat her evil."

After this Tobias blessed Raguel and Edna and went on his way praising God that he had given him a prosperous journey. As they neared Nineveh, Raphael said: "Thou knowest, brother, how thou left thy father. Let us haste before thy wife and prepare the house. Take in thine hand the gall of the fish." So they went their way and the dog went after them.

Now Anna sat looking about for her son. When she spied him coming she said to his father: "Behold thy son cometh and the man that went with him." Then said Raphael: "I know that thy father will open his eyes. Therefore anoint thou his eyes with the gall and, being pricked therewith, he shall rub and the whiteness shall fall away and he shall see."

Anna ran and fell upon the neck of her son and wept, and said: "I have seen thee, my son; from henceforth I am content to die." Tobit also went to the door, but stumbled. But his son ran unto him and took hold of his father and strake the gall into his father's eyes, saying: "Be of good hope, my father." When his eyes did smart he rubbed them, and the whiteness peeled off the corners of his eyes and he saw his son and fell on his neck and wept, saying: "Blessed art thou, O God, and blessed is thy name forever; for thou hast scourged me and hast had pity on me, for behold I see my son Tobias," and they went in rejoicing, and his son told all the great things that had happened to him at Media.

Then Tobit went out to meet his daughter-in-law at the gate of Nineveh, rejoicing and praising God, and all that saw him go marveled that he had received his sight. But Tobit gave thanks for all, and when he met Sara he blessed her, saying, "Thou art welcome, daughter. God be blessed that hath brought thee unto us, and blessed be thy father and mother," and there was joy among all the brethren.

And Tobit said to Tobias, "My son, see that the man

have his wages and give him more." Tobias said: "O, my father, it is no harm to give him half of the things which I brought, for he hath brought me again to thee in safety, made my wife whole, brought me the money and healed thee." Then the old man said: "It is done unto him." Then he called the angel unto him, and said, "Take half of all that ye have brought and go away in safety." Then Raphael took them both apart and said, "Bless God, praise Him and magnify Him; praise Him for the things he hath done unto you in the sight of all that live. It is good to praise God and show forth His works; therefore be not slack to praise Him. It is good to keep close the secret of a king, but honorable to reveal the works of God. Do that which is good and no evil shall touch thee. Prayer is good, with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold. Those that exercise alms and righteousness shall be filled with life, but they that sin are enemies to their own life. Now, therefore, when thou didst pray and Sara, thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One, and when thou didst bury the dead I was with thee likewise; and when thou rose up and left thy dinner to go and cover the dead thy good deed was not hid from me. I was with thee, and God sent me to heal thee and Sara, thy daughter-in-law. I am Raphael, one of the seven holy angels, which presents the prayers of the saints, and which go in and out before the glory of the Holy One." Both the men trembled and fell upon their faces. But he said, fear not for it shall go well with you. Praise God, for not with any favor of mine, but by the Will of God I came, therefore praise Him forever. All these days I did appear unto Thee, but did neither eat nor drink. But ye did see a vision. I go up to Him that sent me, write all things that are done in a book. And when they arose they saw Him no more, and they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them, and Tobit wrote a prayer of rejoicing, full of gratitude and praise.

Tobit was eight and fifty years old when he lost his sight, which was restored to him after eight years, and when he was very aged. He said: My son, take thy six sons, go to Media, for I surely believe the things that Jonas, the prophet, spake of Nineveh; that it shall be overthrown. For a time peace shall be in Media; keep thou the law and commandments, show thyself merciful and just, that it may be well with thee. Bury me decently and thy mother with me. But tarry no longer in Nineveh. When he had said these things, he gave up the ghost in bed, being a hundred and eighty and fifty years old, and he buried him honorably, and when Anna, his mother, was dead he buried her with his father and departed with his wife and children to Media to Raguel, his father-in-law. When he became old with honor and he inherited the substance of Raguel, and his father, Tobit, and Tobias died, being a hundred and seven and twenty years old. But before he died he heard of the destruction of Nineveh and rejoiced over it.

C. B. W.

Live so your children may put their feet in your tracks and be honorable.

WILLIAM HENRY CHANNING.

DEAR ALPHA: In the month of December, 1884, there passed away from earth a man who should be mentioned in the columns of your paper as one of the early teachers of purity and chastity and continence as taught by you. I refer to Rev. William Henry Channing, who died in London on the 23d of December, two years ago.

In the interesting memoir of him, recently published by Rev. O. B. Frothingham, I see no mention of this in recording Mr. Channing's teachings in Boston. This noble man was the first whom I ever heard publicly advocate the wife's absolute ownership of herself. This he did from his pulpit or desk in the public hall where he held services on Sunday, and so clear and plain was his teaching that though at the time young and untaught, it was not possible to mistake his meaning. He clearly and boldly, but with the utmost delicacy, taught not only that the wife must be absolute possessor of herself, but that the whole control of the sexual relation should be with the wife; that she alone must decide when and how often she shall become a mother, that she must be left free and unsolicited.

He taught that only children born of love can be wholly lovely and of the best organization.

Often we see parents weeping and wondering at the selfishness of their children. If they would remember that many of such are born, not of love, and the pure desire for offspring, but oftener only the result of a selfish gratification, the unhappy child would be pitied rather than blamed.

It seemed to me, as I remember how rare such teachings are, that a word from so grand and true a man on this important subject should not be passed by unnoticed.

E.

THE Rev. Dr. B. F. DeCosta, at a recent evening service in the Church of St. John the Evangelist, New York, considered the general subject of "medicine and morality," and is reported as saying among other things, "that there was a class of medical men hanging on the border of the profession who were simply a disgrace to civilization, men who openly avow an oblique purpose and who make little pretence to decency, prostituting a noble calling to base ends and seeking to prepare, so far as lies in their power, to license vice for the sake of the profit they hope to reap." There was another class, more or less equivocal, who say little, but hold that morality is a sentimental thing. These men were characterized as the "dry rot of the profession, sacrificing moral consideration to 'the practice,'" and flooding the medical journals with immoral and disgusting theories. They are also busy in teaching young men how best to pursue a career of private vice. The speaker said that he spoke advisedly, but believed that "the time had come for the best men in the profession to rise up and deal with individuals of their class, and put the entire profession unequivocally on the side of morality. A moral crisis was at hand, and the medical profession should be true to itself."

IS NOT THIS PAPER NEEDED? WON'T YOU TAKE IT AND CIRCULATE IT?

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MISS HOLLEY (Josiah Allen's Wife) and Miss Emily Hort were guests of The Women's Press Club of Washington Saturday evening, April 23d. It was a very social and enjoyable occasion.

A SUGGESTION.

A friend of THE ALPHA, one whose judgment we have reason to respect, says: "I have but one criticism to make on THE ALPHA. The articles are some of them so long that the busy, working people can not find time to take them all in."

Other friends have made similar remarks and perhaps some of our generous contributors may, if they think of it, condense their good thoughts into a little less space. But not to the detriment of their articles, we pray.

SAVE THE BOYS.

The Woman's Christian Temperance Union of Washington have, by persistent effort, succeeded in making the Sunday law (which required the closing of saloons and dram-shops on that day) effective, and have inaugurated mass-meetings for boys of all ages and conditions on Sunday afternoons. The second meeting was held

April 24th in Harris's Theater. Addresses were made by Major Walker, Dr. Winslow, and Mr. Ryneal. The boys enjoyed the meeting very much, and many took the triple pledge not to use alcoholic drinks, tobacco, or profane language. The pledge was taken voluntarily and intelligently. The next meeting will be held in the Congregational Church, May 1st, at 3 P. M.

MISS HELEN C. DE S. ABBOTT, of Philadelphia, delivered a lecture before the Archaeological, Ethnological and Biological Society of Washington, D. C., in the lecture room of the National Museum, Saturday, April 22d, on the "Chemistry of the Higher and Lower Plants." In her lecture she evolved a theory by which the flora of past ages can be demonstrated. This theory is original with her and is attracting the attention of scientific men.

Miss Abbott is a young lady of ample means, who has turned her attention and devoted her rare talents to scientific pursuits with great success.

This is a promise of good results from our young women that have mental ability. After passing successfully through preliminary studies and accomplishments, they can not be content with what is known as "society," but will push their studies into science, and by hard work and intuition will make many valuable discoveries and increase the wealth of our store-house of knowledge. Miss Abbott is a proficient horse-woman, a musician, and a linguist. Her venerable father may well feel proud of her.

THE New England Moral Reform Society celebrates its jubilee year anniversary week in Boston. Fifty years is a goodly time to persistently carry on rescue and reformatory work. The original incorporators of the society have, many of them, gone to their reward in the "Everlasting Place," and others have waxed old in the work, as their white hair and worn faces affirm. The organ of the society is *The Home Guardian*, a very neat monthly magazine, ably published, and full of good reading, showing in all its issues that its editors have the courage of their convictions, and recognize truth and purity and righteousness wherever they see it, and never shrink from reporting what suits them, accrediting the same to its proper source. The April number contains THE ALPHA notice of Help and Hope Rooms and a very pleasant notice of THE ALPHA itself, and closes with these generous words:

The editor asks, "Is not this paper needed? Won't you take it and circulate it?" No one who has examined a copy of this fearless advocate of moral purity will answer the first question of the editor in the nega-

tive. We wish every one who does not now receive a copy would subscribe for it, and circulate it far and near. It will be a blessing to any home to receive its monthly visits.

INCONSISTENCY.

A HUSBAND MURDERED BY THE SIDE OF HIS WIFE, WHO IS THEN OUTRAGED.—Three policemen of Patzuoro, N. M., entered into a plot to outrage the wife of Juan Ramirez. They entered his chamber and hacked him to death, his blood spouting over his wife, who fainted. She was restored to consciousness by the policemen, who then carried her to an adjoining room and carried out their hellish plot. All three of the fiends have been arrested.

The above appeared in our morning paper of Friday last. Reports of similar cases of horror are of daily occurrence, yet no one thinks of concealing the morning or evening papers from the eye of any member of the family, either young or old, and nobody thinks of calling the papers that publish these horrible occurrences obscene or indecent. But THE ALPHA that is devoted to the object of preventing crimes and transmitting evil is condemned as unfit for family reading and is hidden from sight in many families, and is sometimes discontinued on the plea that subscribers do not like their young people to read it, at the same time acknowledging that "its positions and aims are right, and that it is doing a much needed work." But just as we write these words, a letter by post reaches us, which contains these appreciative and comforting words: "After all THE ALPHA is the rock upon which all this social purity work is built, whether they give you credit for it or not." This may be in part true, but the great and crying need, and the horror of the crimes committed, as well as the feeling of unsafety, all women must feel an influence that is pushing the movement forward irresistibly. But the pioneer work THE ALPHA has done, has felled huge trees and rocks of prejudice, and has cleared a path through which the White Cross Army and Social Purity workers march forward with little or no hindrance. Let the work go on, but let no laborer in this field forget the value of preventive work. Save the young; the old in sin may never reform; but try to discriminate, and not visit your displeasure on the remedy and the shield as though it were encouraging or is the cause of the evil itself.—[Ed.]

LET us make an effective demand for plain living and high thinking, for sobriety, industry, intelligence, purity, for brotherly love and human liberty, and we shall find that in the pursuit of duty we have found happiness and pleasure.—Elizabeth Kingsbury.

CONSTANCY IN THE SEXES.

A writer in *Lippincott's Magazine* calls attention to the fact that, while many novelists have treated of love as indicating divided affections on the part of men, almost no one of them has represented woman as finding room in her heart for devotion of two men at the same time, or even of doubt as to which was entitled to this tribute. Thackeray, who intimates that Laura Bell might have preferred Warrington to Pendennis, had it not been for the obstacle of the former's marriage, is the nearest to an exception on this point among the more famous writers. This is a tribute, of course, to the superior positiveness of woman in fixing her ideal, and adhering to it. That is an altogether unjust satire, as far as it applies to the female sex, in the Spanish writer who composed as an epitaph:

She who lies beneath this stone
Died of constancy alone.
Fear not; approach, O passer-by!
Of naught contagious did she die.

Trollope's favorite hero is one who hardly knows his own mind as between two charmers. Howells humorously hints at the cause of the inconstancy of his sex, when he says in his "Indian Summer" that "after eighteen hundred years of Christianity man is only imperfectly monogamous."

Inconstancy in men may be more common than among women, but if it is it must be the result of wrong thinking and wrong doing while ignorant of one's own needs and duties. Men and women were created equally attractive to each other, and equally dependent on each other for happiness in domestic life. But ignorance of the laws governing our social faculties and the false bias of society has so effectually separated the sexes as to give each opposite pursuits different aims and objects in life, while they may be equally selfish, neither aiming after the highest and the best. This is seen more or less in all families and all associations where men and women mingle. And that it is a fact should be a note of alarm to all philanthropists. Individuality and personality should stand unmolested and sacred to both sexes. But when division of interest and antagonism enter the family, one pulling in one direction and the other in the opposite, justice and harmony do not reign there, and it becomes an alarming problem that wise men and women should sit down together and dispassionately solve. If the relation of the sexes were equal; if justice had set up her balance in the home; if ability and acquirement were valued; if individuality was sacred and mutual respect existed, the sexes could not be separated in any of the pursuits of life. In labor, study, recreation, sorrow or joy they would be united and the quicksands of jealousy, oppression and separation would be left far behind in the jubilant success of life. We hope these results would not only prove "catching," but that men as well as women would find themselves loyal and perfectly monogamous.—Ed.

A REPLY.

The practice of the haphazard way of bringing children into the world is defended by some in this way: "If the matter of having children were left to the women there would be none. They would not be willing to suffer the pain and take the risk. They would care too much for their own comfort to want children, and the race would die out if the men did not oblige them to become mothers." These and like arguments are brought forward as a defense for enforced maternity, by those who are not willing to grant sexual equality to women lest they be obliged to deny themselves what they consider their right—*i. e.*, the use of the woman's sexual organization for their own pleasure.

Another argument—to the effect that if women do not marry nor become mothers outside of marriage they dwarf their sexual and maternal natures and thus lose a measure of their womanhood—while not in the same line would call for a similar reply, therefore I wish to invite attention to both and answer both at the same time.

The love of offspring is implanted in the nature of every woman, and is equally as strong as the love of sex in most women. In some it is more strongly developed and manifests its presence at an earlier age than does the love of sex. It can not be starved out by those who have it largely even though they may have no children of their own. Just as long as there are children in the world just so surely will the motherly soul be attracted to them, and find a satisfaction in doing for them in some way. If prevented from reaching children, this instinct will find in pets, in flowers, in some grown person who is less strong, or in some way dependent, or in the care of the sick, a certain expression. All women have this love in some degree, though from inheritance it is less controlling in some than in others. Many do not feel it strongly till after the love of sex has awakened and the novelty somewhat worn off. Then she begins to realize that something is lacking; something needed to live for and care for besides the companion; something which they can both share, and then maternity is welcome. If from any cause a woman has not this natural desire, to oblige her to become a mother would be a cruelty both to herself and the child. There is but one way to crush out this instinct and make a woman indifferent to the needs of infancy and childhood, as well as careless of the sufferings of those around her, and that one way is to impose upon her the duties and cares of maternity without her desire or consent. The child she bears against her wish and will can have but little of that compassion for suffering or love of offspring because the heart of the mother is filled with rebellion and hatred sometimes to the extent of risking life, health and everything to produce abortion.

The woman who is unmarried from choice will not suffer seriously in that part of her nature. There are too many ways of exercising it for it to become dwarfed for want of action, though she may never be a mother herself. Both the arguments in favor of enforcing maternity lest the world be depopulated, and that in favor of motherhood in any case lest her nature be dwarfed fall to the ground when the facts are presented.

Neither does remaining single from choice necessarily dwarf a woman's love for the other sex. If she be true to her highest and best self, she will refuse to mate with a man who would enslave her and her children. She will deliberately turn her affections for one into a channel that embraces the many, humanity, and will not become either the less lovable or less susceptible to the good and noble qualities of men because she has used her judgment rather than be guided by her emotional nature. While she may not find her love nature fully satisfied, yet she will be quite as likely to get as much happiness from that source as the ordinary wife, and with a much less warping process.

Those whose sexual natures become dwarfed and perverted are not those who refuse marriage because they can not conscientiously enter it because of its unjust restrictions and the inequality of its partners, but those who, after entering it, find it the opposite from heavenly and are not able to rise above the soul-crushing disappointments which such marriages always bring.

A much surer blow will be struck at its evils by women who intelligently remain out of it until the men who desire their companionship are ready to grant and do justice to them, than in any other way. Their love natures are not deadened by this, but are merely prevented from grinding them unwisely. And the only way to a free motherhood for the next generation lies in the direction of justice to the women of the present, both in and out of marriage, demanded by the women themselves, and backed by determination to be guided by cool judgment and reason rather than by love and its inclination to put aside the disagreeable facts which must at some time be met, and not without a struggle and suffering.

RITA BELLE.

THE PHYSIOLOGICAL AND MORAL EFFECT OF TOBACCO

If it were possible to sum up all the moral depravity and the various inevitable physiological results from the use of tobacco, we would have no trouble in collecting any amount of data to substantiate, and also appalling facts to prove its poisonous effects upon animal life.

In reading an account of Geo. W. Hendee, the amateur champion bicyclist of America, I was pleased to note the prominence given by the writer to the following facts:

"He is temperate in all his habits—neither smoking, chewing, nor drinking, always foremost in athleticsports, and one of the leaders of the Springfield High School in long and high jumping. He is the acknowledged pet and pride of Springfield."

Surely a very desirable record to have. This young man of "temperate habits" has already won thirty-one prizes, valued at \$2,600. I still had a mental photograph of this manly youth before me, with all his finely-proportioned muscular development (which the writer also gave), a sound mind in a sound body, when my attention was called to an article written by a physician of high standing and extensive practice in London. He says:

"The habit of smoking tobacco has given rise to the following ill effects, which have come under my obser-

vation in numerous instances and that of all the medical men with whom I am acquainted.

"1. Smoking weakens the digestive and assimilating functions, impairs the due elaboration of the chyle and of the blood, and prevents a healthy nutrition of the several structures of the body. Hence result, especially in young persons, an arrest of the growth of the body, low stature, a pallid and sallow hue of the surface, an insufficient and an unhealthy supply of blood, weak bodily powers, and, in many instances, complete emaculation or inability of procreation. In persons more advanced in life these effects, although longer in making their appearance, supervene at last, and with a celerity in proportion to the extent to which this vile habit is carried.

"2. Smoking generates thirst and vital depression, and to remove these the use of stimulating liquors is resorted to, and often carried to a most injurious extent. Thus two of the most debasing habits and vices to which human nature can be degraded, are indulged in to the injury of the individual thus addicted, to the shortening of his life and to the injury and ruin of his offspring, if, indeed, he still retain his procreative powers—a doubtful result—and the more doubtful when both vices are united in one person.

"3. Smoking tobacco weakens the nervous powers, favors a dreamy, imaginative and imbecile state of existence, produces indolence and incapability of manly or continued exertion, and sinks its votary into a state of careless or maudlin inactivity and selfish enjoyment of his vice. He ultimately dies a driveling idiot, an imbecile paralytic, or a sufferer from intense organic disease, at an age many years short of the average duration of life. These results are not always prevented by relinquishing the habit after a long continuance or a very early adoption of it. These injurious effects often do not appear until late in life."

"Lizar gives the following valuable extract showing the mental or moral effects of the use of tobacco:

We do not insist principally on the material disasters resulting from tobacco, knowing very well that any reasoning on this subject will not produce conviction. A danger of far greater interest to those concerned in the preservation of the individual is the *enfeeblement of the human mind, the loss of the powers of intelligence and of moral energy*; in a word, of the *vigor of the intellect*, one of the elements of which is memory. Tobacco, as the great flatterer of sensuality, is one of the most energetic promoters of individualism, that is, of weakening of social ties. Its appearance coincides fatally with reform and the spirit of inquiry."

Dr. Piddack says: "In no instance is the sin of the father more strikingly visited upon his children than the sin of tobacco smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Professor Johnston, of Durham, in his chemical analysis of tobacco has found it to contain three injurious properties: a volatile oil, a volatile alkaloid, and an empyreumatic oil. The volatile alkaloid, *nicotia*, con-

tains the most poisonous qualities, a single drop being sufficient to kill a dog. In smoking a hundred grains (or about a quarter of an ounce) there may be drawn into the mouth two grains or more of one of the most subtle of all known poisons."

Melsen also affirms that the smoke of half an ounce of tobacco contains sufficient *nicotia* to prove fatal.

Huseman (Handbuch der Toxicologie, vol. ii, p. 483) states that no less than ten fatal cases have been reported from the use of tobacco enemata alone.

Stille (vol. ii, p. 393) states: "The alkaloid *nicotia* is one of the most potent of poisons. Its physiological action presents no essential points of difference from that of tobacco itself. It acts as a poison on all animals, it primarily lowers the circulation, quickens the respiration and excites the muscular system, but its ultimate effect is general exhaustion, both of animal and organic life."

The action of the poison upon the peripheral nerves has been definitely settled by the experiments of Vulpian, of Rosenthal and Krockner, all of whom have found that the functional activity of the motor or efferent nerves is more or less completely abolished by the use of the poison.

Dr. Mussey states that the infusion of tobacco has been known to destroy the life of a horse when forced into the stomach, and that a calf who was merely washed with the liquid or account of vermin died.

Mr. Melier found that plants, such as the rose and orange, lost their foliage in rooms where the fermentation of tobacco is carried on. Also, that all insects shun it. Ramazzini saw a girl present all the symptoms of poisoning and discharged blood from the bowels in consequence of her having remained too long among packages of tobacco.

I quote again from Stille: "A man in a single afternoon smoked twenty pipes for a wager and fell into a lethargic condition. Two brothers, one of whom smoked seventeen, the other eighteen pipes, died in a condition resembling apoplexy. Dyspepsia, loss of appetite, constipation, hemorrhoids, aches, etc., etc., are a consequence of excessive smoking. It is more apt even than chewing to render the voice coarse, deep-toned, or smothered, and to prevent a clear articulation by causing an excessive secretion of the mucus in the fauces. It also weakens the nervous system, inducing palpitation of the heart, tremulousness of the limbs, neuralgia, and morbid susceptibility, with diminished tone and power."

He further adds that the distressing symptoms which, even in moderate doses, it occasions, the risk of fatal consequences, and the uncertainty in regard to the degree of its influence upon individuals, have tended to restrict the medicinal employment of tobacco within comparatively narrow limits.

Lizar, in his valuable work, "Tobacco; Its Use and Abuse," says: "The form of palsy produced by excessive snoking is generally *hemiplegia*, and it is almost always incurable. *Mania* is also a fearful result of the excessive use of the habit."

The New York Tribune, of September 13, 1884, gives the statement of Dr. Carpenter, of New Jersey, who

day to be manly, to live purely, and to be worthy to be called the beloved of God.

For the benefit of any young man who may read this I will quote a few lines from Hume Nisbet:

"A man feels so much the more manly after he has made an effort, and denied himself an indulgence. That is about the sole advantage of a bad habit, the will force required bringing along with it such a moral elevation of nerve and mind, that the point gained and the pleasure of triumph is reward enough. Indeed, so subtle and keen is the unalloyed delight of a sacrifice made, that of the two moments of pleasure, viz.: an indulgence gratified, the feeble yes and the sturdy no, there is no comparison. Inasmuch as the effort has been greatest, the after glow is the most serene."

I would appeal to all young men who possess the elements of nobility to strive toward the Divine life, build your altar high with purity and strong with truth, for sooner or later you will find that a broken moral or physical law will inevitably lead to sorrow or death.

Let all women be guided with a high courage proportional to her belief in immortality to work with all her might to stay this mighty evil.

M. ESTHER HART, M. D.

VISITING THE SICK.

This is a theme that we should like to see discussed very much oftener than we do, because it is one of so much importance. In these latter days, we have made much advancement in regard to hospitals and trained nurses, but as to those who visit the sick from time to time, things have not improved proportionally. Any one who has lain sick has learned by experience that they have more to endure than physical pain only. Two women set out on a "mission of mercy," one is quiet mannered, sympathetic, intuitively tender, and of quick perception; she, at a glance, takes in the situation, and has in her own mind devised helpful plans, and is ready to act before the other has selected a suitable spot whereon to plant her mental telescope preparatory to take a sweeping glance, to see if anything really is needed. Then she probably decides that the sick one has entirely too much "bed covering," instead of a deficiency. Her own internal fires burn brightly and often reach a "white heat," so that she thinks this is a very warm world, and does not consider that the vitality of those who have suffered months and years is well-nigh consumed, and what nature can not supply must be added artificially, as can best be devised. She exclaims with amazement, "It can not be that this woman is cold with this amount of covering over her!" She does not perceive that this poor sufferer has been down into the "valley and shadow," and that her cold feet swept over the "cold river," but her prayers are being answered and she is struggling back to life for her dear boy's sake. This is a realm into which this spiritually blind visitor can not see. After she has decided some covering must be removed, she proceeds to attack the "fresh air" theme in the same blind way. And here let us say, parenthetically, that there is a class of people who claim a "patent right" in the fresh air and wholesale ventilating business, and proceed to apply their

plans and opinions promiscuously, unasked and uninvited, to the great disgust of both sick and well folk. They hold that "other people" do not know when they are warm or cold, and it is their special mission to ventilate everybody. How we have longed for a Dickens to show up these officious, over-wise busybodies in their true light. Those were true words of a sick friend who said, "Indeed, I have been ventilated almost to death."

But, to return to our visitor, for she had not finished with all her counsel yet. "This patient needs 'fresh air.' It is so fresh and cold out, and warm air is never fine and fresh." "Open the window, and let a blast blow through all the time—it's healthful." But this patient has pneumonia—lung is inflamed and bleeding. Cold air is like the cutting of sharp knives to the sore lung. "No matter; that lung must be hardened, and it will never get hardened in here, at this temperature! Why, the mercury stands at 76 degrees!"

Who will champion the cause of the sick, and banish from the sick room these walking ventilations, who understand nothing about illness or "air"—less still of common politeness or human rights? It would, indeed, be a kindly "blast" that would waft them to a land where there are no sick! But, as the old colored woman said, "it 'pears like as them that ain't wanted here ain't wanted in 'tother world, and are long bein' sent for." But these precious tender ones!—God bless them all!—they come in your room like a beam of sunshine, which lingers after their departure. Their presence is a tonic, and the very atmosphere about them is as a healing balm. They have studied "sympathetic telegraphy," for which there is no text-book but the Bible, and the clasp of such a hand brings strength to the weak. Unspoken words of tenderness beams from the eye, and lights up the face. The room seems filled with hope, light, and comfort, wherever they go. What a difference between a warm South wind, bringing the health of spring flowers, and a raw "Nor'easter," full of needles and drizzle! But the "cold winds" are not all carried into the sick room by the feminine race—far from it. We greatly need women physicians for both soul and body. "There are people, said an aged divine, who lead us heavenward, but they stick pins in us all the way." Let us band together to defend the sick against these "pin-stickers," be they in the form of visitors, physicians or pastors.

The time has come when "Mrs. Chick," so graphically described by Dickens, and all her kin, should be showed the way out of the sick room, even though we "must make an effort" to do so.

OBSERVER.

DON'T WORRY.

Worry weakens life; trust strengthens it. Many people are so busy thinking about the trials of to-morrow, that they are unable to grapple with the difficulties of to-day. Troubles should not be met half way. "As thy day so shall thy strength be." Take one step at a time. Live one day daily. The present is yours; the future is God's. A storm may be coming, but do not fret over it, and picture your shipwreck. Store up your strength, and calmly wait for what is coming. When it has come, trust in God and do your best.—*Church Exponent.*

CORRESPONDENCE.

EDITOR OF THE ALPHA: I have, by chance, obtained a copy of THE ALPHA, and to say its purpose pleases me, would be to very inadequately express my delight. I dislike to miss a single copy of a paper which so fully and emphatically declares my views of a subject of so much moment to the human race.

There is, without a doubt, a coming revolution in the matter of social purity. Every conscientious mind must protest against the lust in which all crime and disease has its origin. May the attention of every thinking person be arrested by the necessity of the emancipation of woman from a slavery to the animal passions of man. The importance of this work should encourage all good men and women to fight on against the abuse of ignorance and old time tendencies for the elevation of humanity. All should be impelled with the common impulse to put down this one great obstacle to our civilization. New ideas, new impulses, will aid in striving to obtain a mastery over this great evil. May the mighty wave of common sense be roused to the vast weight of this subject upon which all social happiness and harmony in the home is based. It is my misfortune to be in extreme poverty, consequently my influence is very limited. I have no congenial associations, and no encouragement from acquaintances, but if I had power and money I would feel that it was a great privilege to devote them to publishing these truths of prenatal culture, purity in the family, and control of sexual impulse as the means of attaining a higher development, and a sure deliverance from the present depraved and morbid condition of humanity. THE ALPHA is just what is needed to set the people thinking. That it may reach and improve every home in the land is the wish of

E. D. S.

BALTIMORE, April 11, 1887.

EDITOR OF THE ALPHA:

Your valuable magazine was handed me by a friend to peruse, and the result is that I send a dollar as subscription. It is the first literature I have seen on some of the subjects treated, and is so fully in accord with my views that I must have your paper. Every Christian should be in accord with the doctrines taught, but I know of very few who are, partly because they have never been advocated or brought to their notice. I believe more can be accomplished by Christian physicians towards bringing about the reforms advocated and the higher and ennobling life consequent upon them than by any other class of persons. I want to do all I can towards increasing the circulation of THE ALPHA, as by it only can the subjects be brought before the people. To do this I want you to send me some copies, especially of March and April of this year, to circulate among my friends. In the course of a year when I will have become an M. D., I trust I will be able to do even more towards this reform. If you have complete volumes from its beginning for sale, please let me know the cost, as I may probably want them.

Yours very sincerely,

E. G. W.

AMHERST, WIS., April 13th, 1887.

DR. C. B. WINSLOW: Your kind and cheerful letter of March 14th I received, and I assure you that it was highly appreciated and will always be prized. I value it that highly, that I am confident could some of our young men receive such letters as you wrote me, have THE ALPHA to read, and be made aware of the many enjoyments of a chaste life, many of them would reform. And then, too, when we take into consideration how much better are our prospects for accomplishing something in this world, we may well feel greatly recompensed for the worldly pleasures which we have denied ourselves. How much better off would I have been to-day had I had a paper like THE ALPHA to read, even a few years ago? However, profiting by my own experience, I give THE ALPHA to my sixteen-year-old sister to read and I earnestly hope she will get wisdom thereby.

H. I. N.

I have received THE ALPHA in due time each month; we are always glad to welcome it. I have an unmarried brother and sister who are teachers in the public schools (as well as myself) who both read and appreciate what is in your paper. We have a great deal of company, but THE ALPHA lies on the center-table with other reading matter and is often read,

M. H.

MINNEAPOLIS, April 9, 1887.

DEAR DR. WINSLOW: My heart has ached for you ever since I learned of the domestic circumstances of THE ALPHA and the struggle you have been making all these years to try to fan the little spark of conjugal chastity and holiness that remains in humanity into a flame that shall lift the whole race into a purer and higher life. My husband and I send you the inclosed \$15, which you are

to use in the interest of THE ALPHA as you see fit. May the Lord bless you and help us all.

M. A. D.

DEAR DR. WINSLOW: I was not a little surprised and much pained on learning by the November ALPHA that the paper was needing support. I had fondly hoped that it was firmly established on a paying basis. I should not wonder if the editor was weary and worn and her hands almost ready to hang down; for it is an up-hill work and the subject almost everywhere tabooed. Why it is so I can not understand. It seems so strange that any should think it right, or be willing to practice that which they think it highly improper to make allusions to, and why is it that all who are willing to arrange themselves on the side of "social purity" do not feel ready to rally round the standard of THE ALPHA as the beginning place? It always seemed to me the correctness of the position taken was so self-evident as hardly to admit of argument. But while we see and hear of so many unwelcome children coming into the world, and hear of so many mothers saying they were so mixed when they found there was another on the way, there certainly is need of somebody to raise the voice in favor of pure living; and I hope THE ALPHA will not be allowed to drop, but be better sustained in the future than in the past. I am willing to pledge \$5 to be paid at any time and used in any way the editor thinks right, or if it is thought best to add that many more names to the subscription list I would take the liberty of sending five new names for one year without asking their permission. For I know some would plead poverty, others would say they already had more papers than they could find time to read; others again would say it would be lost labor and do no good and so on. But now that the W. C. T. U. have taken hold of the "Social Purity" question and welcomed the "White Cross" movement is there not light dawning? Truly,

P. D. P.

IN SCHOOL.

There is a school with a teacher stern
With lessons long and hard to learn—

A school that is found in every clime,
And that keeps in session all the time.

Its open doors are free to all,
The black and the white, the great and small.

And all must go, the bad and good,
For none could shirk it, if they would.

And all must study with weary pain
Old, old lessons over again—

Lessons of sorrow, of loss and care,
Of hopeless waiting and despair.

And forever we can not choose, but look,
Till death shall close life's lesson book,

And we see at last, with all made plain,
That our weary tasks were not in vain.

Doubtless we give some pitying thought
To those who stand with the strife unfought,

To those who lift with present pain
Our old, old crosses over again—

Who strive as we strove, for gold and pelf,
Who learn as we learned, each for himself.

For the school shall be taught in the long years hence
By the same old dame—Experience.

—Exchange.

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